is thus described by him,* *KIV&.* SE we Ifxjjucvov, it moveth only as being loved. — Wherefore, besides this supreme unraoved mover, that philosopher supposed another inferior moved mover also, that is, a mundane soul, as the proper and immediate efficient cause of the heavenly motipns; of which he speaks after this manner: m^ucvov & raXXa jewel, that which itself being moved (objectively, or by appetite and desire of the first good) moveth other things.- — And thus that safe and surefooted interpreter, Alex. Aphrodisius, expounds his tdasr ter's meaning, that the heaven being animated, and therefore indeed moved by an internal principle of its own, is notwithstanding originally moved by a certain immoveable and separate nature, which is above soul, ™ voav *re* j^!*!^

ctvro, *KOL* *€<>e0iv* /ecu

, both by its contemplating of it, and having an appetite and desire of assimilating itself thereunto. — Aristotle seeming to have borrowed this notion from. Plato,[b] who makes the constant register circumgyration of the heavens to be an iwfar tion of the motion or energy of intellect. So Ihat Aristotle's first mover is not properly the efficient, but only the final and objective cause, of the heavenly motions, the immediate efficient cause thereof being ^*vycn* KCU ^vcnc, soul and nature.—

Neither may this be confuted from those other Aristotelic intelligences of the lesser orbs; that philosopher conceiving in like maqner concerning them, that they were also the abstract minds or intellects of certain other inferior souls, which moved their several respective bodies or orbs, cu>

* Mciaph. lib. xiv. cap.^viii. p 47D. [b] Be Lc^ibus, lib, x. p. 669. ct alias.